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Woman's Work for Woman.



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Siam.

THERE is yet "much land to be possessed." When will our Church awaken to a sense of its responsibilities? More than a thousand years ago the parting command of our crucified and risen Saviour, "Go ye into *all* the world, and preach the gospel to every creature," was left with His Church, but how slow have we been to obey! Are not our skirts covered with the blood of unsaved souls in heathen lands? Unsaved because we have failed to obey our Saviour, and carry His gospel message to them. From Siam alone, the call for laborers has been sent across the seas for two score of years or more; but has it not fallen on "ears dull of hearing"? Throughout all the length and breadth of Siam, and for all its perishing millions, there are but *three* ministers to preach to them the Word of Life. There is one Baptist missionary in Bangkok, but he works among the Chinese there; and at Chieng Mai we have two ministers, whose wives are both at home in America; two unmarried ladies, and one physician and his wife, but they are laboring among the Laos. The three ministers with their wives, one physician, and six unmarried ladies, constitute the missionary

force of Siam, and of these, four have but just reached the country, and have as yet no knowledge of the language; so that two ministers with their wives, and five unmarried ladies, are all there are at work among the Siamese: is it enough? Roman Catholicism is there, spreading all over the country and counting its converts by thousands; shall we give up the land to it, or go in and take possession? Oh, let us be up and doing, and in the name and under the banner of our heavenly King conquer Siam for Him!

And are there not some of the daughters of our loved Presbyterian Church with hearts so filled with love to their Saviour, who left His home in heaven for them, as to be willing to lay their lives on His altar, and carry the story of His love to the poor heathen women of Siam, who are "sitting in darkness, and in the region of the shadow of death"? My dear sisters, until you have been in heathen lands, and seen the mists and clouds of ignorance and superstition which envelop the hearts and minds there, you can never fully realize the meaning of those words. Let us pray earnestly and faithfully that the "Sun of righteousness, with healing in His wings," may shine in upon the benighted minds of Siam, and in upon our own hearts, warming them into new life and love for Him; and not only pray, but work, for the night cometh, and there is yet much land to be possessed!

A MISSIONARY.

BANGKOK.

LET me thank you for the many prayers sent up in my behalf. I felt their sweet influence every-day; and truly, they were answered, for, from the band of strangers with whom I started from my native land, the Lord provided warm friends, who cared for me during all the long journey as tenderly as my own relatives could have done. In Japan we were warmly welcomed by the mission band, who did all in their power to make our short stay a pleasant one, and it certainly will be a green spot in our memories for a great while. It was my privilege to visit one of the schools, and hear the children recite their lessons and sing the same sweet songs so often heard in American schools.

The first view of Hong Kong, in the light of the early morning, was one never to be forgotten. It is built on rough, steep hills, and from the beautiful harbor the houses look just ready to slide

off into the water. The hills were originally destitute of trees, but the English have spared no labor or expense in making them beautiful. The trees are of such size that I could scarcely believe they had not stood there for ages. We thoroughly enjoyed riding in sedan chairs, over the winding roads overlooking the city and bay, and climbing to the summit of Victoria Peak, from which we obtained a grand view of both sea and land.

The next day, by invitation of Dr. Happer, Mr. and Mrs. McClelland and I took the boat for Canton. The trip up the river was delightful. One of the officers kindly pointed out the places of interest along the way and entertained us with many of the strange superstitions of the people. Concerning their tombs, scattered about over the hills, he told us the Chinese say the spirit of life runs through the ground, and they must use great care in digging a grave or the vein will be severed. The priests alone are supposed to know where this lies; consequently the bodies must be placed in the spot indicated by these wise leaders.

I was much interested in the people of Canton, and judging from appearances, they were equally interested in us. Wherever we went, we were followed by an admiring crowd. If we entered a shop, we soon found the doorway blockaded, and saw perhaps fifty pairs of eyes fixed upon us. When they wished to be particularly complimentary, they would make side remarks about the "foreign devils."

One day we visited some of the temples, and, while in them, I realized *fully*, for the first time, that I was a sojourner in a heathen land. The Temple of Horrors you will surely think rightly named. All the outer courts and porches were crowded with gamblers, fortune-tellers, and sellers of all manner of goods. The scene brought to my mind the Bible account of that day, so long ago, when Christ drove out those who were desecrating the temple, and the words seemed indelibly stamped before me: "My house shall be called the house of prayer; but ye have made it a den of thieves." The apartments containing the idols are inclosed by railings, and over each are written the particular sins which are brought here for forgiveness, and within is a representation of the punishment supposed to be inflicted on the unforgiven. In one there is a kettle, supposed to be filled with boiling oil; close by is a devil, holding a large fork, with which he keeps poking the unfortunate sinner down into the seething mass. In another, a man is being crushed by an immense weight of iron, another sawn asunder, and a third cast head first into a rice mill and ground to pieces, while the blood flows out over the top and runs down the sides. There are yet more; but I have mentioned enough to show you what a wretched place it is. Add to this the dust and cobwebs of ages, together with filth of other kinds, and you may get some idea of my feelings

as I looked upon the many worshippers, and longed, oh, so greatly, to tell them of our blessed Saviour, who is ready and willing to take their sins. It was heart-sickening to see old women, and even little children, bowing down to these horrid images. They showed very little reverence, however, for they laughed, chatted, and gazed at us, while they rattled little sticks, or threw them on the floor, to attract the attention of the gods.

How different was all this from the quiet chapel we had just visited, where Mr. Henry holds service and teaches of our God, who is able to do for us more than we can ask or think. There we met a poor man, Ah Ho, who returned not long since from California, where he had earned a few hundred dollars, with which to build a house and make a comfortable home in one of the villages near Canton. He and his wife are both Christians, and have been made partakers in suffering with Christ: their relatives destroyed their house, took away their earnings, and drove them out, threatening to kill them if they returned. Ah Ho's face beamed with joy when, in answer to our questions, he assured us that these persecutions only made him love Jesus the more. He went with us through the temple, and many times I heard him say, "I very sorry for these people; they very foolish, very crazy." Will you not pray for this persecuted brother and his wife? Ask that the "joy of the Lord may be their strength" continually. I visited, at different times, the native schools under the superintendence of Dr. Happer's wife and daughters, and found them exceedingly interesting.

We reached Bangkok December 11, and found friends ready to receive us. The mission belonging to our Board is divided into the upper and lower compounds; these are about seven miles apart, and as the river is our street and row-boats our street-cars, it is quite a journey from one place to the other. The work assigned me is in the girls' school in the upper compound. Miss Hartwell, who came out one year ago, has been holding the fort and praying for reinforcements, and I am very happy to be her helper. Our house is a large two-story brick. The lower story, formerly occupied by Mr. Van Dyke's family, is now the home of Mr. and Mrs. Culbertson. Miss Hartwell and I have the upper story, and are keeping house for ourselves. My furniture came with me from California, and the various adornments, donated by some of your own number, unite in making a cosy American home. The school building is connected with ours by a veranda. The lower part serves as chapel and school-room, and the upper rooms are the sitting and sleeping apartments for the girls.

Do you ask how I like Siam? Very much. How can it be otherwise, when the Lord of the whole vineyard has chosen this

spot and sent me here to sow the gospel seed, care for the tender plants, and perhaps gather rich fruit for Him? Yes, I have come fully prepared to like everything, even the bright-eyed, cunning little lizards that perambulate up and down our walls, and the house-snakes, which, I am told, may occasionally drop down upon me from their home in the tiled roof of the veranda.

I have commenced the language, and from 8 A.M. to 12 my teacher drills me in the *kaw, kaw, kaws*, until the poor crows outside the window must feel that their trade is about to be stolen from them. From 1 P.M. to 3.30 I take charge of the school, giving lessons in English. Miss Hartwell and Maa Tuan, the native teacher, teach them Siamese in the morning. During the last half-hour I give them an oral exercise in English conversation, and a little drill in grammar. Many of our girls are very bright and attractive, and each one has succeeded in making me love her dearly. Yesterday we attended a garden-party given by the Kromatah, or foreign minister. About two hundred invitations were issued and many of them were accepted. The grounds are quite extensive and very pretty. A brass band furnished music for the occasion. This was supplemented by a genuine Siamese band, the music of which was more strange than sweet.—*Miss Olmstead.*

PHYA SING-HA-NAT.

It was in the latter part of 1877 or early in 1878 that Phya Sing-hä-nät first called upon us. He was at that time a refugee, under the protection of the Chieng Mai government. He had left Lakon, indignant at a false accusation made against him, and an unjust judgment passed by the court in which he had for years held an honorable position.

Being quite deaf, the hope of obtaining some relief from foreign skill brought him to us in the first instance. As Mr. McGilvary received him at the door, a perfect stranger, great was his surprise to hear him (putting his finger significantly to his ear) repeat the word of our Saviour, "Ephphatha," Mark vii. 34. This, of course, led to inquiry, and he learned that some twenty years before, while on a visit to Bangkok, he had received books from Rev. D. B. Bradley. At that time he could not read the Siamese character. To a man of his ability, however, to learn it was not a hard task, and he soon was not only able to read his new books, but made his knowledge useful in translating government documents. His wife had held the position of spirit-medium of the royal family of Lakon.

The aged man (eighty years of age) did not find what he had sought, but the Holy Spirit opened his heart to the truth, which he was soon as eager to know as he had been to find a remedy for

his imperfect hearing. So eager was he to make the most of the time near the teachers, that they were quite worn out in talking to him and answering his questions in the high key that his dull ears alone could hear.

After a most satisfactory examination before the session, he was baptized May 5, 1878. His renouncing his own religion and embracing Christianity created quite a sensation among the higher circles, and was, no doubt, one cause of the attempted persecution, which God so wonderfully overruled for good. The pillars of the ancient religion felt that, if a man of his learning and standing could so far forget himself as to enroll his name among the despised followers of Christ, it was high time that another panic should be set on foot, which would make the people afraid even to learn the new religion. How wonderfully their counsels were brought to nought! Never was Ps. ii. 1-5 brought so vividly to my mind. Whatever business called the princes and nobles together, the all-engrossing topic of Christianity would find its way to the front for discussion before the consultation broke up. He was not put in chains, but was detained prisoner at the residence of his chief for several days. As usual in such cases, no food was provided for him, and we prepared and sent his food to him by the hands of his son, who attended him. After several days he was released with the command to make ready for immediate return to Lakon. No one could predict what awaited him. Perhaps imprisonment or even death. He bade his Christian friends good-by, to go forth alone, a sheep among wolves, expressing his full determination to die for his religion if need be. You can imagine what earnest prayers followed him.

It was not long after this that the edict of religious freedom for Chieng Mai, Lakon, and Lapoon reached Chieng Mai. It fell like a thunderbolt in the camp of the enemy. The short interval which had elapsed since the appeal had been sent made the reception of the answer almost incredible, and seemed to many due to divine interposition. We knew it was; for who could have put it into the heart of those in power in Bangkok to send the answer as far as possible by steam, but our Almighty Father?

Meanwhile, Phya Sing-hä-nät had not been molested. He was shunned, and made to feel that he was in deep disgrace. But he was not idle; his work for his Master began at once in his own family. Early in 1879 he made us a visit, starting to make the four days' journey (about ninety miles) on foot. Before he reached Chieng Mai his strength failed, and he was obliged to hire an elephant. It was the morning of one of our communion Sabbaths, when Nan Intah came in, his face radiant with delight, and announced that Phya S. was near, and had sent his son as forerunner

to beg that we wait service for him if he should be late. It was pleasant to witness the cordial and loving greeting he received from his Christian friends.

Nan Intah and Kam Ai accompanied him on his return to Lakon, and were much encouraged at the evidence that the leaven which had been hidden there was indeed working. His wife and six or seven others have been applicants for baptism; and a letter, dated November, 1880, tells of a church of six members formed at Lakon.

NOTES ON SIAM.

THE King, Somdetya Chowfa, ruled through a regent until he came of age, 1873. "Next to the Mikado of Japan, he is the most progressive sovereign in Asia." He has adopted European dress; abolished the custom of prostration in the kingly presence; ameliorated the condition of slavery, so that one born in slavery becomes a freeman at twenty-one years of age. In 1877 he gave \$1000, and his nobles \$1200, towards a new school building for our mission at Petchaburi. In 1878 he caused a *Proclamation of Religious Liberty to the Laos* to be made, containing a clause which secures the observance of the Sabbath. In 1879 he established a system of general education, and appointed Rev. S. G. McFarland superintendent of public instruction, at a salary of \$5000.—*Rev. A. B. Robinson, in the Foreign Missionary.*

THE KING'S VISIT to this country has been postponed indefinitely. His progressive ideas are very unpopular with some of his court officials, and he is probably aware, to use Miss Cort's words, that "the best way to keep his throne is to sit on it." He is said to have been deeply affected by the death of H. R. H. Princess Sunanda and her royal daughter, twenty-two months old. This, it will be remembered, resulted from an accident to one of the royal barges some months since.

FIRST FRUITS OF MISSIONARY EFFORT.—In 1834 the American Board began work in Siam, and the Presbyterian Board in 1840. The first convert was baptized in 1859. This man was the father of Maa Tuan, the matron of the girls' boarding-school at Bangkok.

THE WOMEN OF SIAM are keener-witted, more energetic than the men. They do most of the work in country and city, but it is very difficult to interest them in their souls' salvation. In fact they can hardly believe that they have souls, so long have they been taught to disbelieve it. The Holy Spirit alone can convince them of their need of a Saviour. There were no women in the church for several years, and now we have such records as these: the church in Petchaburi, 78 members, 26 of which are women;

Bangkaboon, 17 members—6 women. Maa Tuan's letter in *Woman's Work* of November, 1880, gives a picture, and a sad one, of the life of the 1000 women in the king's palace. It is a life of idleness and evil doing, with no desire for a better.

TEMPLES, or *wats*, are the hotels and school-houses of the country. Many of them are built by worshippers for the purpose of accumulating merit. They are found along the roadside, and form a convenient stopping-place for the traveller, whether he wishes a shelter from the noontide heat or a place in which to spend the night. Travellers in Siam and India take their bedding and provisions with them, so that they are very independent regarding hotels. Our missionaries go out itinerating with tents and all the necessary equipments for tent life.

THE LAOS are said by Bowring to be a most graceful race. They wear their garments gracefully draped and neatly made. They are fond of music, dancing, and flowers. The Laos near Petchaburi are captives taken in war, and live in circular-shaped huts built of bamboo, and thatched.

THE CHINESE remain permanently in Siam, and are dominant as farmers, merchants, and mechanics. The Baptists are at work among this interesting part of the population, and our own Board has appealed for two men to labor among them.

THE LOTUS FLOWER is sacred to Buddha, and appears as the symbol of Buddhism wherever that religion is found. It is of seven different varieties, all of which are beautiful. Its odor is delicious.

THE ADDITIONS to the churches in Siam and Laos since the issue of the Board's report of last May are fifty-seven.

MRS. WILSON writes that "there is but little difference between the Siamese and Laos spoken language, the idiom being the same. The written characters of the two are entirely dissimilar. Bibles from the mission in Bangkok, as well as other works already translated into Siamese, such as hymn-books, Shorter Catechism, tracts, as well as works on philosophy, astronomy, etc., are forwarded to Chieng-Mai as they are needed. The Scriptures are read every day in the Siamese language by the missionaries and their native helper, Nan Intah, to crowds of Laos people who enter the open gates and doors of the mission premises. Chun-ta, the young Christian teacher under Misses Cole and Campbell, reads Siamese fluently. She was trained by Mrs. McGilvary. Yet we all feel the importance of giving them the Bible in the Laos character."

MRS. MCFARLAND, writing from Bangkok, says of the King's College: "We have about one hundred pupils, almost all belonging to the highest families in the kingdom, and others belonging to

influential families among the noblemen. They are between the ages of nine and twenty-one years, and all expect to go into government employ as soon as they leave school. Some of them are hungry for knowledge of every kind, and all will compare favorably with American boys. We hope for great things from the school. Nearly all have Bible knowledge enough to save them. Pray that God's Spirit may be poured out upon the school. I have been very successful in getting the nucleus of a library. I wrote to the London Tract Society, and also to our own Presbyterian Board of Publication, and Tract Society, asking for donations of easy books. We have already received over one hundred volumes of very nice books, and the boys enjoy them exceedingly. Besides these books, there is a club of fifteen who have subscribed for the *Gem*; another class takes the *Sabbath-School Visitor*, and still another the *Sunbeam*. In this way we are trying to give them a taste for the best and safest reading."—*The Interior*.

MISSIONARY LADIES IN SIAM.

REPRESENTING THE W. F. M. S.

Mrs. James W. Van Dyke, Bangkok.	Mrs. C. S. McClelland, Petchaburi.
Mrs. John N. Culbertson, " "	Mrs. D. McGilvary, Chieng Mai (Laos).

REPRESENTING THE W. P. B. M. OF THE N. W.

Mrs. J. Wilson, Chieng Mai (Laos).	Miss Mary E. Hartwell, Bangkok.
Miss M. Campbell, Chieng Mai (Laos).	Miss Laura A. Olmstead, " "
Miss Edna S. Cole, Chieng Mai (Laos).	

A MISSIONARY writes: "It seems to me that we need more of joyous, religious buoyancy. There is reverence and decorum here, a sense that it is surely the safest thing to keep God's commandments, but not so often a realization of a present heaven. God help us to teach and live this! I am domesticated in Mrs. H.'s family. It was a pretty hard thing for a young wife to undertake a family of fifteen or twenty with very insufficient help, but she is not easily daunted, and her charming mother is still with her, a host in herself. The pains they have taken, line upon line, precept upon precept, with this interesting but miscellaneous family of girls, to train them in orderly habits and Christian principles, is almost incredible. Talk about woman's sphere! To be a helpful wife, a wise mother, a capable housekeeper, a faithful teacher, a useful member of society—any one of these offices offers absolutely illimitable opportunities to an ambitious, earnest woman. And the combination of these thrust upon many women calls for the highest powers, the finest training, the widest resources, the sublimest consecration. How much depends upon mothers and teachers!"

India.

MYNPURIE.

YOU will be glad to hear, and glad to report to the friends in the Northwest who have been praying for Aghain, that she has at last made a profession of her faith in Christ. The last Sabbath of November was a very happy day for us at Mynpurie, for then we saw the answer to the many prayers offered for her, and felt, as she stood up so bravely and fearlessly before the Christian and heathen congregation, giving reason of the hope within her, that she had indeed been taught of God, and that it was He who had given her strength to take this step. She is now living with a Christian family in the city, and comes every day to the Christian girls' school in the compound. There she occupies a position as both teacher and pupil, as she can give valuable assistance to the girls studying Hindi, and at the same time perfect herself in the Roman Urdu character, which will be of service to her in future work. As soon as practicable, that is, as soon as the excitement caused by her baptism dies away, I wish to make her a regular Bible woman. Taught by the Spirit, as we believe she is, I feel that the Lord will bless her efforts in the zenana homes of Mynpurie. I hope the band so long interested in Aghain will not forget her now, and that they will continue to pray earnestly for her, that she may be kept steadfast, and in her life and work for the Master may bring glory and honor to His name. Her school is now broken up, as the parents of the children took fright, and they are now kept closely at home lest they too be made Christians! She had some very bright and interesting little girls in her school, and as they knew much of Bible truth and had heard often of the "way of life," we can but hope that God will yet bless the seed sown, and cause it to spring up and bear fruit to the honor of His cause and kingdom in India.

You will see from the heading of this sheet that I am now in camp. I came out with my husband two weeks ago, and we are now twenty-four miles distant from our station. Many villages have been visited and many have heard of Jesus the Saviour; and many tracts, besides portions of God's Word, have been sold to those able to read for themselves. While we were encamped at Karowli, a young rajah came to our tent to pay a visit to my husband, and while there his attendant, who is appointed by the English government to instruct him in secular books and assist him in secular studies, bought for himself a full copy of the Bible in the Persian character. The evening before this, my husband together with his native helpers was at the palace, where he gave an exhi-

bition of Scripture scenes with the sciopticon. As each picture was presented it was explained, and the audience, numbering fully eight hundred, were both instructed and pleased, and afterwards were loud in their praises of the beautiful pictures the "*Pudri Sahib*" had come to show them. My husband sent to Philadelphia about three years ago for this sciopticon and a few slides, and he finds it a valuable aid to him in his preaching tours. I have opened a girls' school in the village of Karowli. There are now eighteen on the roll, and the school is an especially encouraging one, since it is made up of girls from well-to-do families. They do not have to give their time to housework, and so can come regularly to school. Then, too, most of the parents see the propriety of girls learning to read, so this is a great help towards keeping up the school in numbers and in standing.—*Mrs. Alexander.*

GWALIOR.

I RECEIVED a very warm welcome from Mrs. Warren, which did me a world of good and made me love her at once. She is very kind in her nature and is much liked by the English people. The English officer in command of the station says she is doing a wonderful amount of good among the people in the Bazar, and that her influence does more towards civilizing the natives than anything they can do. The natives are very fond of her, especially the children. Lately she has been drawing them into the school with pictures, and whenever we go out the little ones run after the carriage calling for them. She does not give them out in the street any more, but tells the children if they will come to Sunday-school they can have a picture the next Sunday. I brought with me some dolls and fancy bags, which we gave to the girls, for it requires more to get the girls to come than the boys. Last Sabbath Mrs. Warren had fifty-three boys, and I kept forty-six girls in order while one of the native women taught them. One Sunday there were about one hundred and fifty, but it is a continual strain to keep them after they once come. There must be something special or they drop off, for the parents are in constant fear of the children becoming Christians. What a comfort to the missionaries, the promise, "My word shall not return unto me void!" We may not see the fruit, but we know that it shall accomplish that whereunto it was sent. We are to scatter the seed, and the Lord of the vineyard will care for it. I never felt this more than I do now, and I long to be sowing the seed in the hearts of these little ones who meet us at every turn. I love to think of Christ taking just such little children as these into His arms and blessing them. Many of the boys and girls come with babies in their arms, and I

can fancy the loving hand that rests upon those little heads. We cannot see it, but we can feel sure it is there.

There is now some prospect of Mrs. Warren at last having her heart's desire, and that is the new church. The mission decided at Synod to let her have the foundation for a good stone church. This will be a blessing, for the Sabbath-school must be held in the yard now, since there are more scholars, and the heat will be terrible. The catechist, Suk Paul, has five nice little boys, and the oldest of these leads the singing in the Bazar each week. They are very bright, learn fast, and will soon be able to come to the front and take up arms against the common enemy of mankind. Let us pray that they may be clad with the "armor of light," and armed with the "sword of the Spirit," and that they may be "mighty, valiant men," who shall be led by the "Captain of our salvation." Then shall they go forth conquering and to conquer, and thus hasten the coming of our beloved King.—*Miss Butler.*

North American Indians.

THE NEW BUILDING AT KAMIA.

MISS S. L. MCBETH writes of the new school-building for the Nez Perces at Kamia, Idaho: "The house is what is called a box-house, of unplanned, upright boards and battens, the kind usual in this region, except with those who can spend much money. We can have plastering done here only at very great expense. The boards and battens of the ceilings of two rooms and the washboards I had planed; the rest are unplanned. The windows, sash, doors, and frames I had made at the factory at Mt. Idaho. The walls of these box-houses are usually lined with thin muslin and papered, but I was in too great haste to give sister my old school-room, for which her school was compelled to wait, and to remove before the bad weather began, to wait for papering; so that there is only a one-inch board between me and the wind; but I am very thankful to have that, and I am not one cent in debt for it. . . . The nearest place from which lumber could be obtained was Mt. Idaho, thirty miles distant, over very difficult mountains and no wagon road. A wagon, with Mr. Cowley's family, had worked its way out to Mt. Idaho about six or seven years ago, but even the wheelmarks of this were obliterated. Billy, who, with Mr. Cowley, had taken out that solitary wagon, sought out the way it had gone, and he and Enoch, taking their road-making tools with them, succeeded in bringing me three loads, when both men and their little unshod ponies gave out. They had demonstrated that the

route was practicable, however, and the lumbermen at Mt. Idaho finished the hauling for me. . . .

"My pupils come to me usually as soon as it is light enough to read, and study without intermission until about 1 P. M. I could not well have more diligent or interested pupils. They are deeply interested this winter in the study of the government of the United States, a subject which is pressing upon them both from within and without. And as this additional study involves the transmission to them of a new set of ideas, for so many of which there are no corresponding words in their language, their teacher is left very little margin of time for letter-writing, or, indeed, anything outside of her school."

China.

FOOT-BINDING IN CHINA.

. . . "THE time of its commencement is believed to be," says Dr. Williams, "about A. D. 950." There are a number of legends concerning its origin, and to Dr. Dudgeon we are largely indebted for a presentation of them in an early number of the *Missionary Recorder*.

How it was possible for objects so crushed and maimed to receive the appellation of "Golden Lilies" we find it hard to imagine. The term does exist, however, and we learn from the same authority quoted above that it probably originated from the following incident: The emperor Chen-hen-chu had a favorite concubine, P'an-fei. He is said to have caused the palace floor to be adorned with lilies figured in gold, and exclaimed, as his favorite walked upon them, "Every step produces a lily." . . .

Of the pain that the subject endures we have probably only a faint conception. We have a great deal of sympathy for the little girl when we hear her cries of distress, and learn that the bandages are being applied for the first time; but all through the process of transforming the foot, the poor child's rice is eaten in bitterness, and her sports are mingled with tears. In after-life, too, the suffering that is quietly endured from these maltreated members cannot be slight.

In this region (Ningpo) the custom of foot-binding embraces all classes, both high and low: the women who work in the field even, and the very beggars, have the feet bound to some extent. Whether in Ningpo they are more fettered by public opinion than elsewhere, or whether they think that because the practice has obtained for ages it must continue to hold sway forever, I cannot say; but certain it is that they are very loth to yield on this point to the solicitations of the missionary. Even girls who have been in our

mission-school, and have had the feet unbound for years, when once married not unfrequently wear a slip of wood under the sole to hide the natural foot and make it appear small. To the credit of some, however, be it said that they dare to walk the streets with these members in their natural shape and unmasked.

Now how far must such a practice be tolerated? and what are the best methods of suppressing it? are questions which concern us much in our daily work among those of our own sex in this land. Can we trust to teachings and exhortations, hoping that in course of time the consciences of the native Christians will compel them to relinquish it, or shall we use constraint and say, "If your daughters wish to avail themselves of the instruction and training given in our schools, let them unbind their feet"? It is interesting to learn that this subject has been agitated by the natives themselves, and one at least advocates relinquishing the practice. We only want a few more such advocates to make a wedge which will do more than long sermons from the foreigner to break up this observance. Let us not be discouraged, but, adopting the plan which seems best on the whole, let us strive to be consistent, and never, by word or by act, encourage the habit, but on the contrary exert our influence to put it down. With regard to espousals, the great end of woman in China, let us endeavor, so far as in our power lies, to make the one with a woman of unbound feet certainly no less respectable than that contracted with her small-footed sister.—*Mrs. J. R. Goddard, in Woman's Work in China.*

A REQUEST.

"I HAVE a request to make of you. You know I am a novice, and everything comes hard to me. I cannot get ideas and language to clothe them in, too, so I want you to help me about it. I do not suppose you can aid me much about the language; that is a thing I must do myself, by much patient digging. But you may like to send me a few ideas—it is so much easier to translate, with a teacher, something already written, than to do our own thinking—and then think, into Chinese! So, whenever you find a nice story in a newspaper, that you think the girls would like to have me read to them, Sunday evening, just cut it out and give it to some of my friends to send to me. Anecdotes, too, such as I could, by and by, use in prayer-meeting or Sunday-school, would be very useful. These little scraps would be the more helpful if you would write upon each the truth they were intended to illustrate. Then all that I would have to do would be to slip them into envelopes with other matter on the same subject, and they would be ready for service. Or, if your pastor, or any other friend, uses an illustration or brings

out a thought that pleases you, you might write it out on a piece of paper, and label it according to the idea brought out in it. In this way you will be doing direct missionary work, and I shall only be your interpreter. In selecting stories, try and not have anything in them which only an American would understand. Aside from this, you can let what pleases you be a pretty fair test of what would please these girls."—*Life and Light*.

Many of our missionaries are spending the best part of their lives in the "patient digging" spoken of in this extract from Miss Haven's letter to a band. Who is ready to help in the way here suggested?

For the Young People.

WHAT CAME OF IT.

"Go to a missionary meeting?" Belle Roberts lifted up her voice with astonishment and almost indignation in her tone. "How dare you ask me to stir such a dreadfully hot afternoon, and of all things to go to a meeting, and, horror of horrors, a missionary meeting? Why, it's perfectly outrageous!"

The gay young lady, who was idling away part of the summer in this little country place, roused herself from her comfortable position in a hammock, and cast a glance of mock ferocity at her friend, Allie Hall, with whom she was staying.

"Imagine Belle Roberts at a woman's missionary meeting, Aug. 31, 1878."

After this outburst, she sprang merrily to her feet, smoothed her rumpled hair, seized hat, fan, and parasol, and then, making a few would-be witty remarks about the heathen, started off with Allie, gayly laughing, as she went, to think how much amazed would be the venerable missionary organization of the First Church to see *her* present on such an occasion.

They entered the little room, with its hard wooden benches turned towards the table that served as desk, and caught sight of a group already assembled. These were plain country people, with no pretension to elegance or grace, but with an earnest, intelligent purpose expressed in their faces, and a kindness in their greeting of the young ladies, as they took their seats, which spoke of the reign of Christian love in their hearts.

The meeting was called to order and opened by singing, which was not artistic nor very sweet, and the melodeon was somewhat out of tune. Belle was much diverted by all that she saw and heard—so different from any of her home experiences—and she scarcely opened her own lips to join in the singing. But beside her sat Jennie Graham, who with sweet voice sang the stirring words :

“Waft, waft, ye winds, the story;
 And you, ye waters, roll
 Till, like a sea of glory,
 It spreads from pole to pole.”

The president rose and offered prayer. Such a prayer! It shamed Belle completely. Long before the low, earnest voice had ceased its petitions Belle forgot all about the strangeness of the quaint country people around her. She thought only of their sincere hearts and faithful lives, and contrasted with them her own, that had been so frivolous and worthless. Another hymn was sung. This time she did not *dare* to sing, “I Love to Tell the Story,” for had she *ever* told it to another? No; not even once. The exercises went on. Miss W. read an appeal for a little orphan boy in India. Mrs. B.’s eyes were moist and her voice tremulous as she thought of her own little boy, whom she had buried only the winter before; and Mrs. R.’s motherly heart almost wanted to adopt the orphan child immediately. After an hour’s talk and prayer they sang, in conclusion, “One more day’s work for Jesus.” The meeting had been held and was over, and, though none ever dreamed of this until months afterward, it had decided the future of three young lives.

Allie Hall, who, with all the ardor and enthusiasm of nineteen years, had been longing “to spread the glad tidings” in a foreign land, made up her mind that afternoon that her plain duty was to give up forever her cherished plan, go quietly home, take up the burdens which, as the oldest daughter in a motherless family, fell upon her, and do each day just what came, never looking forward further than to the evening’s setting sun.

Jennie Graham, the blithe seamstress, went back to her room with a new, glad feeling of trust springing up in her heart. She picked up a dainty little garment that she was making, and, as she finished hem after hem, her needle seemed to be pricking in golden letters, “Jennie, wait, wait!” for she, too, had her hopes.

Belle was deeply and sincerely touched. A flood of memories swept across her as she walked silently down the pleasant country lane. She remembered how four years ago she had stood before a still congregation and confessed that Christ had become her Saviour. She recollected precisely how the church looked that day; how the subdued sunshine came through the stained-glass windows, and reverently touched the white hair of her pastor as he pronounced the solemn words that received her into fellowship; how the fragrance of the Easter flowers filled the air with perfume; yes, and how the humble, loving thoughts that were in her heart stirred unknown depths within her. But that was four years ago—four long years ago. Then she was but a girl in school; now, in

society, she had relapsed into utter indifference, and, the gayest of the gay, was found in the liveliest social circles.

So it was that the three girls went to their homes. When Allie and Belle reached the house and stepped upon the porch, as if each, by a keen, swift instinct, had divined what was passing in the mind of the other, they suddenly turned and looked at each other for a moment. Allie's face wore a smile, but Belle's eyes were full of tears.

When the long twilight drew to a close, and the darker shadows began to fall, Belle was on her knees, pleading for forgiveness for past carelessness, and asking for some real work to do in the years to come. The same deepening shadows found Allie folding up little dresses, to be laid on separate chairs, and whispering, as she bent to kiss dear little rosy faces, "Good night, my darlings."

The weeks went by. When October came Belle went back to her city home. The second Sabbath after her return the minister announced a meeting of the woman's foreign missionary society of the church.

Belle and her mother went to the meeting. There were just seven present, and around those seven stretched a discouraging expanse of vacant seats. There was considerable trouble in the church at this time, for the good old man who had ministered to them for so long had been called to his rest a year before, and in electing his successor rival parties had been formed, bitter feelings had taken root, and these had almost grown into hatreds. These things had of course affected the different organizations in the church, as well as its spiritual life.

After singing a well-known hymn, which Mrs. Hampden, the president, selected, there was an embarrassing pause. Mrs. Crofton, the minister's wife, was not there, and upon her the offering of prayer had always devolved. No one was willing to take her place. Mrs. Hampden, feeling that she could not, asked, "Will some one please lead us in prayer?" and glanced at Mrs. Peale. That lady drew her cloak around her a little more tightly, played with the diamonds that flashed on her fingers, but did not look up. Mrs. Roberts coughed nervously. Mrs. Barnes, Mrs. Peale's one-time friend, but now almost enemy, turned over the leaves of her hymn-book, holding it upside down. Suddenly a girlish voice broke the stillness. It was Belle, and this was her first effort to speak for Christ.

"I want to tell you all," she said bravely, though her cheek flushed and her voice trembled, "of what a beautiful joy has come to me this summer. It was after a missionary meeting in a little country town a hundred miles from here that I first felt it. I can scarcely explain why it came or how. But something in the earn-

est simplicity and heartfelt devotion of those dear people impressed me very deeply. In thinking over my past life I found that I had done absolutely nothing for the Master, and I prayed Him day and night not only to pardon me, but to give me a work to do—a work to which I could devote my whole life. It seems a strange thing to you, perhaps, but by and by my answer came. It was this: to leave home, friends, and country, to speak for Jesus in a foreign land. At first I could scarcely believe it, but now I think that it is my blessed privilege to be called to go. Will not the one who leads in prayer please remember me, and ask that I may be fitted and strengthened for my work?"

For a moment no one spoke. Every one was amazed and touched. Then Mrs. Peale bowed her head, and breathed forth a prayer such as her proud lips had never before uttered. As she finished Mrs. Barnes began another petition, and so they all knelt and prayed one after the other, for all were really Christians, although their spiritual life was cold. Never will that simple little prayer-meeting be forgotten. As they rose from their knees, her diamonds were not the only jewels that glistened on Mrs. Peale's hands, and there was a strangely new tone in her voice as she turned and said "Amy!" to Mrs. Barnes. The two ladies, who had been schoolmates years ago, were friends once more.

Nor did the work stop here. The two ladies being reconciled, other bitter feelings gradually melted away. God, in His love and mercy, sent showers of blessings on the church, and a wonderful revival followed—wonderful because of the marvellous awakening among professed Christians. At the next missionary meeting, three months later, the number of those present was nearer to seventy than seven. A young people's mission band was started, and Belle became its president. It would take too long to tell of their meetings and of all the blessed results that followed to themselves and to those for whom they worked; but a year passed away, and then to the Woman's Foreign Missionary Society in Philadelphia there came one day a bright, earnest letter, asking, "Do you want me to go? and where?"

The hidden threads that bind human lives together join in very unexpected ways. That very same day to the very same society there came a similar letter from a village seamstress who lived a hundred miles away, and the two letters lay side by side upon the table when the ladies met for conference.

Another year went by, and the two who sat side by side at the missionary meeting that summer afternoon set forth—the one from her city home, the other from the quiet country village—to do a life-work for Christ Jesus in the different mission fields to which He had called them.

DELL R. STROWAN.

At Home.

CROWN HIM LORD OF ALL.

In 1835, when Dr. Webb and other missionaries sailed, the last words they heard from their native land were "Crown Him Lord of all."

THEY hushed their breath, that noble band,
 To catch the last farewell;
 The dear home shore receding fast
 With every ocean swell.
 Above the city's noise and din
 A song rose on the air—
 A song of triumph and of joy
 From loved ones gathered there.

All hail the power of Jesus' name!
 And, clear as bugle call,
 The words came floating on the air,
 Oh! crown Him Lord of all!
 They caught the spirit of the hymn.
 Danger and death looked small
 To those brave ones, who gave their lives
 To crown *Him* Lord of all.

A battle hymn, that song sped on,
 The world for Christ, the call,
 For every island of the sea
 Shall crown Him Lord of all.
 On Himalaya's sunny slope,
 By Delhi's kingly wall,
 They lay their lives down at His feet,
 And crown Him Lord of all.

The Southern Cross begins to bend,
 The morning dawns at last,
 Idol and shrine and mosque and tower
 At Jesus' feet are cast.
 Triumphant Zion, lift thy head,
 Let every burden fall,
 Come cast your trophies at His feet,
 And crown Him Lord of all!

L. M. LATIMER.

PHELPS, N. Y.

A VISION.

I SAW a vision the other day which contains a lesson. A fair woman sat in an easy chair on the quiet, shady piazza of a beautiful country home. The day was hot and dusty, the roads white in the sunlight, the fields bathed in the glare of a cloudless summer sky. But the dainty lady on the piazza was sheltered from the heat and excess of light—trees and vines shaded her, soft little breezes played through hall and porch and around the corners of the cool, dark grounds, green grass and shrubbery drew her eyes

refreshingly away from the white roads in the distance. Books and visitors and light tasks made the hours fly swiftly, leaving small sense of fatigue behind them.

Out there in the fields were men and women working all the day long—through the morning brightness, the noonday heat, the afternoon glow. Some were sowing seed, others cultivating the ground, some only ridding the soil of stones and roots, that the process of seed-sowing might begin. The harvest time was far distant yet. *Now* was the day of patient, plodding, uninteresting work, only to be endured because of the anticipation of future reward. At intervals through the long day supplies of food and drink were sent out to the workers by the fair lady on the piazza, who would ring her bell and carefully direct the sending, thus caring for them kindly and well from her comfortable, delightful home. She thought of them often, with interest and pleasure, as being such faithful workers, and as securing the good harvest to which she and they looked so eagerly forward.

But see! Some of the weaker toilers come back for a short noontide rest, exhausted by the heat and needing a little repose and refreshment in order to return to the field and finish their day's work. And how does the fair one on the piazza welcome them as they come wearily in and sit down for a moment by her side—cordially, kindly, sympathizingly? Yes, all this, but—do my ears deceive me?—she seems to be asking them for “something encouraging about their work”—whether there are “any signs of harvest yet?” if it “is not time for some fruit from their labors?” “cannot they speak some cheering words to her?”

Is it possible? Who needs the encouraging, strengthening words—the one in comfort and ease at home or the weary toiler returning for brief rest? Let the latter, when the first moments of repose are over, tell of the state of the field, of the obstacles in the way of cultivation, and how these are being slowly overcome, of the certainty of a future harvest, if God's sun shines and His showers fall; but, oh, let the cheer and the strength and the lifting of faint hearts come to the workers in the field from the quiet dwellers at home, not *vice versa*!

Practical Application.—Ask the dear missionary who visits the home land for rest to come to your society meeting, that you may build her up spiritually and mentally and inspire her with new faith and hope. Write to her strong, cheery words, and beg her not to tax her powers by answering your letter. Give her all that you can of strength and help and inspiration, surround her with your prayers and your loving companionship, let her tell you of her work and her missionary life when she feels herself moved to do so, let her presence among you inspire you to new effort for the

cause; but never, we beg you, ask her for *encouragement* or the supply of a motive for your labors. The rock on which the whole work rests is the command of our Redeemer and the sure promise of Almighty God. You have that as well as the one who is on a mission field abroad. Be it yours ever to help her plant her feet more firmly upon this rock.

“HITHERTO—HENCEFORTH—

THE CHRISTIAN'S WHOLE COURSE IN TWO WORDS.”—F. R. H.

IT is an hour of intense interest—to a soul, to a church, to a nation—that hour when a great decision is reached, a great feat accomplished, a great destiny comprehended; or when from the way-mark of the present, the eye dwells upon the field of past achievement and sweeps the arena of future combat, and on the mount of such vision beholds the banners of devout praise and thanksgiving joyfully uplifted. The grateful “Hitherto,” the aspiring “Henceforth,” are they not indeed the “whole course in two words”?

We look backward and *below* for our Hithertos. We look always on, to other heights, for our Henceforths. The Hebrews went *up* out of Egypt, and up out of the wilderness, and up to the Tabernacle and the Temple, and their Hithertos of praise and gladness rang out at every stage of their journey. So also in their spiritual progress. It was *up*, from the rude stone altar to the solemn altar of incense, and still up, to the golden mercy-seat and the brightness of the Father's glory in the Shekinah. It was up, from dream and vision under the open heaven, to the glory of the Lord which folded close the door of tabernacle and temple—up, from type and symbol and shadow, to the Lamb slain from the foundation of the world and the one sacrifice that was for all time.

But before that sacrifice was accomplished, Christ himself spake one sweet “Hitherto.” “Hitherto, ye have asked nothing in my name.” *Ask*—and heaven shall open to you, radiant with gift and blessing. Then shadow wholly gave way to substance, and from Calvary's height rang out the world's great and glad “Henceforth!” Upon what glistening peaks of promise and of glory do we look out from that wondrous gateway! How they rise one above another, till they pierce the very clouds, and enter “within the veil!” “*Henceforth*, ye shall not be servants of sin.” “Henceforth, I call you not servants, but friends.” “Henceforth, they which live should not live unto themselves.” “Henceforth, ye shall be fishers of men.” “From henceforth, expecting, till Christ's enemies be made his footstool.” “Henceforth, there is laid up for me a crown of righteousness.” “From henceforth, blessed are the dead that

die in the Lord." So we advance from mount to mount of exaltation, and each Henceforth becomes in turn our Hitherto, as we look back along the way we have been led.

We stand to-day upon one of these heights of retrospect and prospect. Our happy Hitherto is one full pulse of gladness and of praise. Hitherto, help, guidance, privilege. Hitherto, answered prayers, fragrant memories, saved souls. Hitherto, some loving work, which has been accepted and glorified with the Master's own smile.

And what Henceforth? Surely, looking on to the heavenly heights, there can be but one response. Henceforth, loyalty unswerving, devotion undying, hope undimmed, expectation unfaltering, till the kingdoms of this world become the kingdoms of our Lord and of His Christ. *Then*—Henceforth, *royalty* forever—kings and priests ourselves, for other conquest in the new kingdom, and other ministry in the "true tabernacle" of the upper country, where our great High-Priest shall forever bear our names upon His heart, before the King of kings.

Out of that, then, which makes our Hitherto to-day, let us take in fervent sincerity the pledge of that saintliest hero, found, in the heart of the Dark Continent, "dead on his knees"—"My own Jesus, my king, my life, my all, I have given my whole self to Thee"—and here let us, in our Master's name, set up the banners of both accomplished and expected victory. K. H. J.

CHICAGO, *March*, 1881.

Written for Praise Meeting held in Fourth Presbyterian Church, March 8

JESUS IS KING.

Love's blessed evangel sang angels to men,
'Tis ours to repeat the sweet story again,
Till city, and hamlet, and mountain, and glen,
Shall know that our Jesus is King.

To lead on the host is the mission of few,
The ranks must be filled by the willing and true;
Oh, see! at your door there is something to do
For Jesus your Saviour and King.

We can pray, while we sing, for the dark heathen land,
Where sisters we cherish unshrinkingly stand,
And lift up the Cross with unfaltering hand,
With praises to Jesus our King.

We can give of our money, our talents, our time,
To speed on the work in some dark heathen clime,
Till the "uttermost isles" swell the anthem sublime
To Jesus, all-conquering King.

NETTIE A. ELGAN.

WORKING WITH THE KING.

"There they dwell with the king for his work."

"THERE!" Not in any likely place at all,—not in the palace, not in "the city of the great King," but in about the last place one would have expected—"among plants and hedges." It does not even seem clear why they were "there" at all, for they were potters, not gardeners,—thus giving us the combination of simple labor of the hands, carried on in out-of-the-way places; and yet they were dealers with the king and workers with the king.

The lesson seems twofold: first, that anywhere and everywhere we too may dwell "with the King for His work." We may be in a very unlikely or unfavorable place for this—it may be in a literal country life, with little enough to be seen of the "goings" of the King around us; it may be among hedges of all sorts, hindrances in all directions; it may be, furthermore, with our hands full of all manner of pottery for our daily task. No matter: the King who placed us "there" will come and dwell there with us; the hedges are all right, or He would soon do away with them; and it does not follow that what seems to hinder our way may not be for its very protection; and as for the pottery, why, that is just exactly what He has seen fit to put into our hands, and therefore it is, for the present, "His work." Secondly, that the dwelling and the working must go together. If we are indeed dwelling with the King, we shall be working for Him too, "as we have opportunity."

The working will be as the dwelling—a settled, regular thing, whatever form it may take at His appointment. Nor will His work ever be done when we are not dwelling with Him. It will be our own work then, not His, and it will not "abide." We shall come under the condemnation of the vine which was pronounced "empty" because "he bringeth forth fruit unto himself." We are to dwell with the King "for His work," but He will see to it that it shall be for a great deal besides,—for a great continual reward according to His own heart and out of His royal bounty, for peace, for power, for love, for gladness, for likeness to Himself.

"Laborers together with God!" "workers together with Him!" "the Lord working with" us! admitted into divine fellowship of work!—will not this thought ennoble everything He gives us to do to-day, even if it is "among plants and hedges"? Even the pottery will be grand! "Be ye strong, all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts."—*Frances Ridley Havergal, in "My King."*

"GOD buries His workmen, but carries on His work."

NEW TESTAMENT PROPHECIES.

IN the Life and Letters of Horace Bushnell the following passage occurs in a letter to a parishioner :

“The question you raise, whether the world is to be generally subdued to Christ, is a sober question worthy of a profound attention, and I wish it were discussed much more than it is.

“You think there are no expressions in the New Testament that anticipate a general spread of the gospel. Let us see. Christ teaches His disciples to pray, ‘Thy kingdom come, Thy will be done in earth as it is in heaven,’ which, to say the least, discloses a hope that His kingdom is to come in a very general, if not universal, spread. Else, why teach us to pray thus? why encourage us to pray for a thing not to be hoped for? Then, again He commands His followers to ‘preach the gospel to every creature,’ which looks as though He expected a general triumph of His cause in the earth. He compared the gospel to a mustard seed, and also to leaven that should work till the whole was leavened.’ He declared that His angels (which means His ministers and missionaries) ‘should go forth with a great sound of a trumpet, and gather His elect from the uttermost parts of the earth.’ All of which is the high-wrought phraseology of prophecy to denote the spread of His gospel. He declared that His coming should not be here or there, not visible, but, like the lightning, glancing from one end of the world to the other.

“You argue from the silence of Paul that he had no expectation of a general triumph of the gospel. But Paul was not silent. He says that the Jews are finally to be brought back from their apostasy after the fullness of the Gentiles is come. (See the whole of Romans xi.) He declares that ‘Christ must reign till He hath put all enemies under His feet,’ that God has ‘purposed in the fullness of time to gather together in one all things in Christ.’ He quotes Isaiah, and says, ‘All shall know me, from the least to the greatest.’ The very passage to which you refer, in 2 Thessalonians, proves against you: ‘Whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming.’ The true idea is that the man of sin is to be destroyed, or have his empire demolished, by the power of Christian truth and by the glorious brightness and effulgence of the Sun of righteousness.

“On the whole, I think you may cease to feel that the New Testament is silent in reference to the spread and universal victory of the gospel.”

BE broad with the breadth of the charity of Almighty God, and narrow with the narrowness of His righteousness.—*Norman McLeod.*

LITTLE EARS.

YES! the little ones hear, and life-long impressions are often made by chance remarks made in their presence, but not intended for their little ears—it may be for ill, it may be for good. A missionary once related that he had prayed the Lord earnestly to stir up the people in America to give money for a certain mission—a new enterprise—when he was invited by a friend to visit a sick lady. Thinking it would carry the mind of the invalid outside her room, and refresh her, to hear of the Lord's work in distant lands, he told her of some of his travels, and of this project that was on his mind. A little boy of four years old was playing in the room, and the lady seemed to have hard work to keep him at all quiet. After the missionary left, the aunt said to her little nephew, "Why did you make so much noise all the time the gentleman was talking? He was telling me some nice stories about Africa." "I heard them all," said the little man; "I was listening. He told you about an old woman, and the beautiful sunset, and how he spoke to her about heaven, and told her to believe in Jesus." Nothing had escaped him, though he had been playing all the time; and the next day he brought his money-box to his aunt for her to count his pennies, for he was going to give it all to "the gentleman who was here yesterday." And that was the first donation the missionary received for the enterprise which lay so near his heart.—*Advocate and Guardian.*

From our Scrap Book.

REV. DR. HOPKINS, president of the American Board, recently sent the following letter to a mission band in Racine, Wis. The expressive name which the band has adopted is "The King's Young Daughters." "I am much pleased to learn that so many of the young ladies of Racine have identified themselves with the cause of Christ, in bringing the world back to Him. It is the only cause worth living for, and will prevail. I am also pleased with the name they have chosen, remembering that the king's daughters spoken of in Psalms were all glorious within. This indicates that their first work will be to build up in themselves a beautiful and symmetrical Christian character, and then do what they can to lead others in this and other lands to do the same. As to the clothing of wrought gold, the other characteristic of the king's daughters mentioned in the Psalms, I have only to say that that was under the old dispensation, when there was no need of money for missions, and that, if they will make themselves glorious within, they may dress as they please."—*The Missionary Helper.*

A MISSION had for some time been established in a Chinese city. Little success attended it; and when at length the health of the missionary's wife failed entirely, and the doctor in attendance said she must leave the place and live where she could have pure mountain air, it was indeed a dark hour in regard to the work attempted. Yet this very sickness of hers was the means of leading to the knowledge of new locations, better adapted to reach the Chinese people than the crowded and busy cities. In the country alone is the Chinaman really at home with his family.—*Hours of Rest*.

THE Tokio Young Men's Christian Association, consisting wholly of natives, have concluded to start a religious magazine.—*Baptist Missionary Magazine*.

FROM Japan comes the announcement of the publication of no fewer than five Japanese New Testaments. These are: (1) The Standard, which was executed in April, 1880; (2) The Romanized New Testament, which has the Japanese of the Standard edition in Roman letters; (3) The Common Reader's edition in the cursive Japanese characters; and the (4) *Shenkatakana* and (5) *Kunten* New Testaments, which are printed in a combination of the Japanese and Chinese characters.—*Sunday-School Times*.

THE NEW TESTAMENT IN HEBREW.—The New Testament has been translated into Hebrew, and no less than 784,000 copies of the Word of God, in whole or in part, have been circulated in Hebrew by the British and Foreign Bible Society alone amongst the Jews.—*Canon Hoare*.

ISLES OF THE SEA.—It is stated that, out of one hundred and twenty-five thousand Fiji Islanders, one hundred and two thousand are regular attendants upon church, and that every family in the islands is a Christian family. The conversion of the Sandwich Islands, where every family has been brought under Christian relations, cost in round numbers one and a quarter millions of dollars, or twenty-two dollars for each soul of the present, the first-converted generation.—*Baptist Missionary Magazine*.

WHEN the Japanese ambassador to China, who had visited Europe and America, was at Tientsin, the guest of Li Hung Chang, the viceroy of the province of Chihli, that most progressive of Chinese statesmen asked him this question: "Of all the improvements you have seen in foreign lands, what one do you consider the most valuable for China to learn?" The ambassador answered, "The education of your girls."—*Zenana Workers*.

MISSIONARY sentiment often passes away like "early dew," but real missionary zeal and spirit rings in "silver chimes" in the Lord's treasury.—*Heathen Woman's Friend*.

CLEAN CLOTHES.

WHEN we lay out on Saturday the clean clothes for Sunday morning we do not realize that we are doing anything distinctively Christian. It seems so much a matter of course that it does not occur to us that we might not have done it anywhere and under any circumstances. But a China missionary lays great stress upon this feature of Christian habit, in contrast to the universal disregard of cleanliness among pagan nations, and connects it with the observance of the Sabbath. He says: "But there are no fixed recurring periods when clean clothes are certain to be in demand; and so the moral effect they might produce is not apparent. Christianity comes in here in a curious way. Clean clothes once a week is the beginning of a revolution. Our converts are learning, of course, to dress themselves up a little for Sabbath service. Many of them have not much extra clothing to appear in, but there is the example of the others. If they have a neater jacket, they bring it out; if not, they wash out the old one, to make as good an appearance as possible. So the reform is begun. Clean clothes once a week mean, in the course of time, cleaner houses; cleaner houses, cleaner streets; cleaner streets mean better health and fewer cutaneous, ulcerous, and leprous diseases. The Christian communities that are forming up and down the coast of China have initiated a national movement in the direction of neatness."—*Heaven Woman's Friend*.

W. F. M. S. of the Presbyterian Church.

SUBJECT FOR PRAYER-MEETING, 1334 CHESTNUT STREET, PHILADELPHIA, May 17, "Deliverance from Spiritual Pride, and from the Temptations Peculiar to Successful Christian Work." Col. iii. 12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind."

NEW LIFE MEMBERS.

Bailey, Mrs. Hobart K.
Boal, Mrs. James W.
Carey, Mrs. M. S.
Comfort, Miss Annie
Conn, Mrs. Harriet
Craig, Mrs. Reid
Cratzer, Miss Annie
Dale, Mrs. John
Davidson, Miss Lizzie
Doremus, Mrs. Hannah
Elmer, Miss Mary Jane

Fithian, Miss Phebe L.
Grant, Mrs. D. L.
Grant, Miss Sophie B.
Hays, Miss Jennie E.
Hudson, Miss Mary
Kellogg, Mrs. Eliza
Ketchum, Rev. H. A.
Laughlin, Miss Maggie I.
Lawrence, Mrs. Emily
McCachren, Mrs. Robert
Manning, Mrs. Harry

Miller, Mrs. Andrew
 Ogden, Mrs. J. G.
 Perrine, Mrs. Derrick G.
 Romaine, Mrs. N. T.
 Sharp, Miss Orpha
 Silvers, Mrs. Ezekiel
 Simpson, Mrs. Ellen

Smaltz, Miss Mary A.
 Smith, Mrs. C. J.
 Trichell, Mrs. C. A. F.
 Wallace, Miss Margie S.
 White, Mrs. Margaret M. K.
 Wilder, Mrs. S. G.
 Yates, Mrs. J. L.

NEW AUXILIARIES.

AUXILIARIES.

Baltimore Pres., Md., Boundary Av. Ch., Baltimore.	New Castle Pres., Del., Hanover St. Ch., Wilmington.
Blairsville Pres., Pa., Derry Station.	Northumberland Pres., Pa., Buffalo Cross Roads.
Carlisle Pres., Pa., Mercersburg, Middle Spring.	Philadelphia Central Pres., Central Ch., Mothers' Band.
Chester Pres., Pa., Christiana.	St. Clairsville Pres., O., Portland.
Erie Pres., Pa., Chestnut Street Ch., Erie.	Shenango Pres., Pa., Rich Hill Ch.
Jersey City Pres., N. J., 2d Ch., Paterson.	Steubenville Pres., O., Corinth Ch.
Lackawanna Pres., Pa., Montrose.	Washington Pres., Pa., Paris.
Monmouth Pres., N. J., Cream Ridge.	Washington City Pres., D. C., Manassas.

BANDS.

East Orange, N. J., Munn Av. Ch., Willing Workers.	New Lisbon, O., Y. L. Branch.
Germantown, Pa., 2d Ch., Olive Branch; Wakefield Ch., Wakefield Band and Grains of Wheat.	Pocomoke City, Md.
Mineral Ridge, O., Y. L. Branch.	Scranton, Pa., 2d Ch., Golden Rule.
	Wilkesbarre, Pa., Chapel Band.
	Zanesville, O., 2d Church, Standard Bearers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from March 1, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

A THENS.—Beverly Aux., \$14 79; Marietta, 4th St. Ch. Aux., Persia, \$51, . . . \$65 79	Morris, \$10, Mrs. Purviance, \$10 (\$80), Miss'y Lahore; 12th Ch. Aux., Miss'y Lahore, \$41 25, Mrs. Wylie's Bible-class, same, \$50, Miss. Bd., orphan Saharanpur, \$30, sch. bld'g Mexico, \$10 (\$131 25); Westminster Aux., zenana work, \$111; Belair Aux., Persia, \$15; Govane Chapel, \$17; Hagerstown Aux., Miss'y Nez Perces, \$10; Hamden Aux., sch. bld'g, Mexico, \$10; Piney Creek Aux., same, \$30 50; Williamsport Aux., sch'p Tunghchow, \$30, . . . \$1627 87
BALTIMORE.—Baltimore, Aisquith St. Aux., zenana work Etawah, \$100; Broadway Aux., \$40 71; Brown Mem. Ch. Aux., Miss'y Lahore, \$400, Bible-class Bd., nat. tea. and 2 sch'ps Sidon, \$135, Graeme Harrison Bd., \$50, Mackenzie and Smith Bds., \$50 (\$100), 2 sch'ps Dehra, S. S., schs. Lahore, \$112 67, Miss. Sch., Miss'y Lahore, \$4 74 (\$752 41); Central Ch. Aux., Miss'y Lahore, \$150, S. S., sch. Lahore, \$150 (\$300); 1st Ch., Mrs. Spence, \$50, Mrs. Canfield, \$10, Miss Belle	BINGHAMTON.—Nineveh Aux. (\$25 from a friend for L. M.), \$51; Windsor Aux., zenana work, \$38 55, . . . 89 55

- BLAIRSVILLE. — Greensburg, Mrs. W. W. Moorhead, sch. bld'g, Mexico, \$5; Poke Run, Miss'y China, \$13 17, \$18 17
- BROOKLYN.—1st Ch. Brooklyn E. D. Aux., 36 17
- BUTLER.—Amity Aux., \$24, Band, \$26 (\$50); Centre Aux., \$45; Concord Aux., \$60 88; Fairview Aux., \$44 19, Band, \$31 75 (\$75 94); Harrisville, \$23; Martinsburg, \$15; Muddy Creek, \$60; New Salem Aux., \$28 45, Band, \$1 55 (\$30), sch'p Kolapoor; North Butler, \$17 45; North Washington, \$22 05; Pine Grove Aux. (\$40 Siam), \$140, Circle, \$89 56, Little Grains of Sand, \$14 (\$243 56); Plain Grove, \$55 39; Pleasant Valley, \$16; Portersville Aux., \$34, S. S., \$2 30 (\$36 30); Sunbury Aux., \$23 55, Circle, \$12 (\$35 55); Unionville (\$40 from Miss'y quilt), \$67 10; Westminster, \$17 40; Zelienville, \$10 50, 881 12
- CARLISLE.—Carlisle Aux., 2 churches, Miss'y Syria, \$50, Golden Chain Bd., 1st Ch., sch'p Oroomiah, \$26 25; Pearl Seekers, 2d Ch., sch'p Tokio, \$27; Chambersburg, Central Aux., Miss'y Africa, \$5, Miss'y Syria, \$5 work Petchaburi, \$40, Earnest Workers, same, \$20 (\$70); Falling Spring Aux., work Lahore, \$62 08, Miss'y Syria, \$4 (\$66 08); Green Castle Aux. (of which for Beirut, \$18, Miss'y, \$10), \$51 25, Lilies of the Valley, sch'p Tungchow, \$40 (\$91 25); Harrisburg, Market St. Ch., Gleaners, sch'p Futtehghurh, \$30; Pine St. Ch. Aux., Miss'y Africa, \$22 30, sch. bld'g, Mexico, \$27 70, Miss'y Syria, \$50, Syrian Helpers (2 classes), sch'p Sidon, \$50, Dr. Stine's class, sch'p Sidon, \$50, Brave and True Bd., sch'p Gaboon, \$15, Little Gleaners, \$5 79, Anything for Jesus Bd., sch. bld'g, Mexico, \$3, Earl and Martin Ray, \$1 (\$224 79); Mechanicsburg Aux., sch. Lahore, \$57, China, \$10, Happy Workers, boys' sch. Tungchow, \$8 60 (\$75 60); Mercersburg Aux., Miss'y Africa, \$33 75; Millerstown, Japan, \$20; Newville (Big Spring Ch.) Aux., Miss'y Africa, \$25, sch. bld'g, Mexico, \$25, Hopeful Workers (Aux. Soc.), nat. tea. Beirut, \$100, Bd. of Hope, sch. bld'g, Mexico, \$25, Dew Drops, Miss'y Africa, \$5 84 (\$180 84); Rocky Spring, Miss'y Syria, \$10; Shippensburg Aux., Miss'y Syria, \$75, Y. L. B., sch'p Tungchow, \$40 (\$115); Upper Path Valley Aux., Miss'y Syria, \$2 85, Spring Run S. S., Miss'y Africa, \$26 30 (\$29 15), \$1049 71
- CHESTER.—Atglen Aux., \$37 86, Bd., \$4 64 (\$42 51); Avondale, \$61 38; Bryn Mawr Aux., nat. tea. Mynpurie, \$60, Band, \$7 50 (\$67 50); Chester 2d, Y. P. B., \$8 40; 3d Aux., sch. bld'g, Mexico, \$21; Christiana Aux., \$13; Coatesville Aux. (\$30 sch'p Futtehghurh), \$50, Labor of Love Bd., sch. Syria, \$40, sch. bld'g, Mexico, \$40 (\$130); Darby Borough Aux., sch. bld'g, Mexico, \$38 50; Downingtown Aux., \$30 25, S. S. \$23 25, sch'p Dehra, Golden Links Bd., \$63 (\$116 50); Great Valley Miss. Bd., sch. bld'g, Mexico, \$30; Honeybrook Aux., \$100, Wherry Bd., \$75 (\$175), Miss'y Lodiana, two ladies, sch. bld'g Mexico, \$25 (\$200); Kennet Sq. Aux., \$14; Media, Heartsease Bd., Nankin bld'g, \$2 04; Nottingham Aux., \$4; New London Aux., \$6 75; Oxford Aux., \$46; Toughkenamon, \$16 41; Unionville, \$12; Upper Octorara Aux., \$100, Band, \$10 (\$110); West Chester

Aux., \$150, Willing Hearts, sch'p Sidon, \$25 (\$175),	\$1189 99	B. R. Canton, \$50, S. S., sch. bld'g, Mexico, \$5 (\$55);	
CHILLICOTHE.—Chillicothe 1st, \$88; 3d, \$12 37; Concord, \$8; Bloomingburg, \$12 60; Frankfort, \$10; Greenfield 1st, \$16 68; Hamden, \$10 40; North Fork, \$12 03; Washington C. H., \$57 20, all Miss'y Bogota, . . .	227 28	Worthington Aux., sch. Saharanpur, \$45, . . .	\$654 63
CLARION.—Beechwoods Aux., \$45, S. S. \$2 (\$47); Brookville, sch. Syria, \$100; Clarion Aux., \$25, Y. L. Soc., \$40 (\$65); East Brady Aux., Siam, \$14 08, Beacon Lights, China, \$55 (\$69 08); Emlenton, \$18; Greenville Aux., \$25; New Rehoboth, \$12; Pisgah Aux., B. R. Chefoo, \$30, Children's Bd., work Chefoo, \$3 23 (\$33 23),	369 31	LACKAWANNA.—Wilkesbarre Mem. Ch. Whatsoever Bd., sch'p boys' sch. Tunghchow, \$40, sch. bld'g, Mexico, \$5,	45 00
ELIZABETH.—Bethlehem Aux., Syria, \$18 50; Clinton, \$10 25; Elizabeth 1st, Mary Morrison Bd. and Cheerful Givers, day-school, Ningpo, \$75; Metuchen Aux., \$17; Plainfield Miss. Bd., sch'p Sao Paulo, \$50; Rahway 2d Aux., sch'p Ningpo \$40, Harvest Bd., Persia, \$40 (\$80); Roselle Aux., Miss'y Africa, \$100; Summit Aux., sch'p Dehra, \$30, Bd., \$8 50 (\$38 50); Woodbridge, Bd., Gaboon, \$40, . . .	429 25	MAHONING.—Brookfield Aux., \$16; Clarkson, \$20; Ellsworth, \$32; Massillon, \$16 65; Middle Sandy Aux., \$25, Band, \$2 (\$27); Mineral Ridge, Miss'y Bogota, \$30; New Lisbon, \$80; Niles, \$4 85; North Benton Aux., \$33 05, S. S. \$16 (\$49 05); Poland Aux., \$38, Y. L. B. (\$10 sch. Bogota), \$62 (\$100); Vienna, Miss'y \$10; Warren S. S., sch. bld'g, Mexico, \$27 58; Youngstown 1st, Miss. Bd., same, \$52, . . .	465 13
ERIE.—Erie Central Aux., Miss'y Montana, . . .	75 00	MONMOUTH.—Allentown Aux., \$112; Beverly Aux., B. R. Canton, \$36 10, Grace Miss. Bd., \$11 (\$37 10); Bricksburg Aux., \$52, S. S. Bd., \$8 (\$50), sch'p Beirut; Cream Ridge Aux., \$10; Hightstown Aux., B. R. Soochow, \$36, Amaranth Bd., \$25 (\$61); Holmanville Aux., work Chefoo, \$20; Mt. Holly Aux., sch'p Sidon, \$50; Plattsburg S. S., \$8 34; Shrewsbury Aux., \$41, . . .	414 44
GENEVA.—Romulus Aux. . .	56 11	MORRIS AND ORANGE.—Dover Aux., \$38; East Orange Munn Av. Ch. Willing Workers, sch'p Occidental sch. San Francisco, \$25; Mendham Aux., sch. Syria, \$60; Morristown 1st Aux., Miss'y Allahabad, \$236 50; Orange 2d Aux., Miss'y Tunghchow, \$250; Rockaway, sch'p Bangkok, \$5, . . .	614 50
HUDSON.—Centreville Aux., \$16; Monroe Aux., school Lahore, \$42 50; Ridgebury Aux., 13, . . .	71 50	NEWARK.—Bloomfield, 1st Aux., Miss'y Canton, \$61, sch'ps Canton, \$24, Gen. Fund, \$30 (\$115); Westminster Aux., Miss'y Canton, \$75; Caldwell Aux., sch. Canton, \$71; Montclair, L. J. H., sch. bld'g, Mexico, \$20; Newark Cen-	
HUNTINGDON.—Fruit Hill Aux., \$8; Spring Creek Aux., \$82, . . .	90 00		
KITTANNING.—Bethel Aux., \$51; Ebenezer Aux., \$40; Indiana Aux., \$325; Jacksonville S. S., sch'p Beirut, \$50; Mahoning Aux., \$13; Mechanicsburg Aux., \$21 13, Band, \$15 (\$25, sch. Saharanpur), \$36 13; Saltsburg, Little Sunbeams, sch. bld'g, Mexico, \$9 50; Washington Aux., Siam, \$30; West Glade Run Aux.,			

tral Aux., sch'p Canton, \$60; High St. Aux., \$78 30; Park Aux., sch. bld'g Mexico, \$65 42; S. Park Aux., Miss'y Canton, \$92 74; Wickliffe Aux. (\$36 B. R. Canton), \$54 50, . . . \$631 96	Ch., Inf. sch., sch'p Dehra, \$50, sch'p We-wo-ka, \$50 (\$100); Calvary Ch. Aux., Miss'y Syria, \$325, sch. bld'g Mexico, \$21, Humphrey Bd., nat. tea. Beirut, \$100, Y. L. B. C., \$20 61, Day Dawn Bd., \$7, sch. bld'g Mexico (\$478 61); Clinton St. Immanuel Aux., sch. bld'g Mexico, \$110; 1st Ch. Aux., Miss'y Canton, \$450, Mrs. R. S. Dickinson and Miss Mary Mellvaine, sch. bld'g Mexico, \$20 (\$470); 2d Ch. Aux. (of which \$100 from Mrs. H. N. Pitkin), \$270, Leadle Mem. Bd., \$110 25, S. S., \$50 (\$430 25), Miss'y Teheran, Star of the East Bd., sch'p Sidon, \$50 (\$480 50); Old Pine St. Ch., a member, sch. bld'g Mexico, \$3; South Ch. Aux., \$50; 10th Ch., a friend, Miss'y Mexico, \$50; Walnut St. Ch., Mrs. McCunc's B. C., pupil Beirut, \$10; West Spruce St. Aux., Miss'y China, \$400 15; Woodland Aux., \$138 81, S. S., \$65, Miss'y box of Freddie Etherington, dec'd, \$3 12 (\$200), Miss'y Africa, \$2332 01
NEW BRUNSWICK.—Amwell United 1st Aux., sch. Sao Paulo, \$22 34; 2d Amwell Aux., \$32 50, S. S., \$5 25 (\$37 75), same; Copper Hill S. S., \$35, Ella Kuhl Bd. (\$65), same; Flemington Aux., \$130, Ella Kuhl Circle, \$9 (\$139), Miss'y Brazil; Holland Aux., \$30, Milford Aux., \$70 (\$100), B. R. Hangchow; Pennington Aux., zenana work Etawah, \$21 45; Princeton 1st Aux., \$230, Gerald Dale Bd., \$142 50, Annie Comfort Bd., L. M., \$30 (\$402 50); Ringoes, Kirkpatrick Mem. Aux., sch. Sao Paulo, \$30; Titusville Aux., \$16; Trenton 1st, Mrs. Ellen G. Green, sch. bld'g, Mexico, \$50; Mrs. Elizabeth D. Gummere, same, \$15; 3d Aux., nat. tea. Kolapoor, \$100, Beatty Bd., \$60, S. S., \$50, two sch'ps Dehra (\$210); 4th Aux., Miss'y India, \$300, . . . 1421 29	PHILADELPHIA CENTRAL.—Central Ch., Mothers' Mite Bd., sch'p, Mynpurie, \$25; Green Hill Aux., Miss'y Montana, \$86 50, S. S., Miss'y Gaboon, \$87 50, Mrs. Catharine Smaltz, L. M., \$25 (\$199); North Broad St. Ch., Mrs. Wm. Hogg, sch. Syria, \$75; Northminster, Y. L. B., \$47; 2d Mantua, Y. L. B., sch'p We-wo-ka, \$50, . . . 396 00
NEW CASTLE.—Elkton Aux., \$31 25; Milford, \$20; Port Penn Aux., \$20, Labarre Bd., sch'p Oroomiah, \$4; Princess Anne (Manoken Ch.) Aux., sch'p Futteh-gurh, \$30; Smyrna Aux., \$11; Westminster Aux., \$9; White Clay Creek Aux., \$25; Zion Aux., \$32, . . . 132 25	PHILADELPHIA NORTH.—Chestnut Hill Ch., Miss B. M. Boswell, Mex. bld'g, \$10, Bancho bld'g, \$5, Nankin bld'g, \$5, Miss Mary Boswell, Mex. bld'g, \$10, Bancho bld'g, \$10 (\$40); Germantown 1st Ch., Mrs. E. L. Linnard, Mex. bld'g, \$100; Providence Ch. Aux., \$35, . . . 175 00
NEWTON.—Belvidere 2d Aux., sch'p Beirut, \$100; Delaware Aux., \$9; Knowlton Aux., \$7; Oxford 2d Aux., sch'p Dehra, \$61 20, . . . 177 20	PORTSMOUTH.—Portsmouth 2d,
NORTHUMBERLAND.—Williamsport 3d S. S., schs. Lahore, . . . 100 00	
OCCIDENTAL BRANCH.—Alameda Aux., chapel Persia, \$11 15; Oakland, Nassau Bd., school work Africa, \$14, . . . 25 15	
PHILADELPHIA.—Bethany	

Busy Bees (\$30 sch'p Gaboon),	\$48 00		
REDSTONE. — Bellevernon Aux., \$36 59, <i>special</i> , \$5, Happy Bd., Oroomiah Hospital, \$25 (\$66 59); Brownsville Aux., \$50 75; Connellsville Aux., \$104 17; Dunbar Aux., Corisco, \$100, Loring Bd., \$30 (\$130); Dunlap's Creek, \$40; Elizabeth Aux., Miss'y Persia, \$45, Fetna Bd., same, \$5, Gen. Fund, \$3 (\$53); Laurel Hill Aux., \$17; Long Run Aux., \$50; M'Keesport Aux., \$60, Bd., \$50 (\$110), Miss'y Persia; Mt. Pleasant Aux., sch'p Dehra, \$60; Mt. Pleasant, Reunion Aux., \$86, Layah Bd., \$10 (\$96); New Providence Aux., zenana work Futteh-gurh, \$30; Pleasant Unity (\$25 L. M.), \$48; Rehoboth Aux., Bancho bld'g Japan, \$46 02; Round Hill Aux, \$13 15; Tyrone Aux., Miss'y Persia, \$35,	949 97		
ROCHESTER.—Caledonia Aux., sch'p Kolapoor, \$30, Shepherd's Lambs, sch. bld'g Mexico, \$13, Mr. J. D. McColl, same, \$200, Avery Kirk, Brodie's mite box, same, \$1 72 (\$244 72); Livonia Aux., sch. Mex., \$50,	294 72		
ST. CLAIRSVILLE. — Cadiz Aux., sch. Canton, \$100, five sch'ps and work Canton, \$80 (\$180); Bellaire Aux., B. R. Mynpurie, \$62; Cambridge Aux., Miss'y Canton, \$26, sch'p Dehra, \$30 (\$56); Mt. Pleasant Aux., sch. Tokio, \$20; St. Clairsville Aux., \$55; Short Creek, Miss'y Canton, \$20,	395 00		
ST. LAWRENCE.—Adams Aux., \$14 30; Brownville, \$6 25, Dexter, \$6 25 (\$12 50), sch'p Sidon; Cape Vincent, \$8; Morristown Aux., \$23 35, S. S., \$1 60 (\$24 95); Oswegatchie 1st Aux., \$92 19, S. S., \$78 81 (\$171), Miss'y, sch'p Futteh-gurh, and sch. bld'g Mexico; Oswegatchie 2d, \$49; Wad-			
			dington, \$32; Watertown 1st Y. L. Soc., Miss'y, \$25, Oroomiah Hospital, \$25 (\$50),
			\$361 45
		SHENANGO. — Beaver Falls Aux., \$20, Earnest Workers and Willing Workers (\$30 sch'p Yokohama), \$86 80 (\$106 80); New Brighton Aux., \$38 80, Selma Bd., \$4 40 (\$43 20), work Nez Perces; New Castle 1st Aux., Miss'y Canton, \$60; Neshannock Aux., \$38 50; Sharon 1st Aux., Miss'y Canton, \$20,	268 90
		STUEBENVILLE.—Steubenville Old Ch. Y. P. B., 2 L. Ms. and Miss's Nez Perces,	50 00
		SYRACUSE.—Skaneateles Aux., \$65, Sunbeam Bd., sch'p Dehra, \$60 (\$125); Syracuse 4th Ch. Aux., \$134 69, S. S., \$55 31 (\$190), Miss'y Japan and Bancho bld'g, Standard Bearers, sch. Saharanpur, \$25 (\$215),	340 00
		UTICA. — Knoxboro' Aux., \$20 91, Primary Class, \$48 84 (\$25 75); Oncida Aux., \$48 22,	73 97
		WASHINGTON CITY.—Metropolitan Ch. Aux., \$15 05, Matcer Bd., sch'p boys' sch. Tunchow, \$20 (\$35 05); 1st Ch. (\$60 sch'p Dehra), \$72 54; N. Y. Ave. Ch. (\$250 Miss'y Mynpurie), \$255; Western Ch. Aux., \$18 20; Eastern Ch., \$6; North Ch., \$11 86; West St. Ch., \$19 03; 15th St. Ch., \$3 75; Manassas Ch., \$6 50; Pres. Soc., bal., 33 cts.,	428 26
		WEST JERSEY.—Bridgeton 1st Aux., \$62 19, Golden Circle Bd., \$32 52 (\$94 71); 2d Ch. Aux., \$45 75, Heber Beadle Bd., \$19 13, Children's Soc., \$3 (\$61 94); West Ch. Aux., \$32 35, Miss. Bd., \$64, Coyle Workers, \$25 (\$121 35); Cape May City, \$23; Cedarville, two churches, \$12 50; Gloucester City Aux., \$35; Woodstown Aux., \$16 47; Wenonah Miss. Bd., \$7 80 (\$372 77), Miss'y Wood-	

stock; Greenwich Aux., sch. Saharanpur, \$65, S. S., orphan Saharanpur, \$35 (\$100); Woodbury, Mrs. and Miss Fithian, sch. bld'g Mexico, \$100,	\$572 77	
WESTMINSTER. --Leacock Aux., B. R. Allahabad, \$20; Slateville Aux., sch. Mynpurie, \$49, Miss'y Nez Perces, \$27 67, Mrs. Martha Cooper, from purse of deceased daughter, sch. bld'g Mexico, \$5 (\$72 67); Wrightsville Aux., Miss'y Nez Perces, \$25; York, Inf. sch., \$14 80, Miss. Bd., \$3 67 (\$17 6.), sch. bld'g Mexico,		136 14
WOOSTER. —Chippewa Aux., \$14; Wooster 1st Y. L. Soc. (\$30 two sch'ps Canton), \$60,		74 00
MISCELLANEOUS. —Brockport, N. Y., L. M. Soc., Mexico bld'g, \$6; Chambersburg, Pa., A Friend, \$5, C., 2, sch. bld'g Mexico; Clark, Pa., Mrs. E. R. Newell, same, \$10; Dillsburg, Pa., Mrs. J. H. Graff, same, \$20; Dupont, O., Alice Light, 75 cts.; Englewood, N. J., Mrs. H. W. Booth, 70 cts., Green Valley, Ill., Mrs. C. F. Buckman, sch. bld'g Mexico, \$3; Meadville, Pa.,		

Mrs. Lydia T. Craighead, \$10, Anon., Mex. bld'g, \$1; New Castle, Del., M. C. S. and H. S., bld'gs Japan, Mexico, and China, \$6; New Orleans, La., Mrs. J. M. Norman, \$1; Phila., Mrs. Henry Whiteley, sch. bld'g Mexico, \$1; T., same, \$5; Salem, N. J., Mrs. J. Morris, Thank-off. for a grandson, \$10; Seranton, Pa., C. L. S. Dickson, Persia, \$1; Southville, N. Y., M. E. Mayhew, \$1; Syracuse, N. Y., Two Sisters, \$2; Tarentum, Pa., Miss B. Dickey, Thank-off. Mex. bld'g, \$5; West Chester, Pa., P., same, \$1; Windham, N. H., Miss Clarissa Hills, Bancho bld'g, \$20, Mexico bld'g, \$5 (\$'5); Washington, D. C., Little Rills of Llansmary, \$1 50; A friend, sch. bld'g Mexico, \$25; A friend, Chester Co., \$60; Thank-off., A friend, sch. bld'g Mexico, \$50; sale of Leaflets, &c., \$19 82,	\$287 77
Total for March, 1881,	\$18,197 63
Previously acknowledged,	42,999 78
Total from May 1, 1880,	\$61,197 41

For Famine Sufferers, Persia.—Syracuse, N. Y., Standard Bearers, \$20.

\$47 from Troy Aux., Dayton Pres., for school Mexico, was omitted by mistake in March *Woman's Work*.

The Mission Band, Plainfield, N. J., has sent a box to Sao Paulo, Brazil, valued at \$75. The Ella Kuhl Band, Flemington, N. J., has sent a box to the same mission, valued at \$10. The Aux. of Pulaski, Pa., has sent a box to the Nez Perces mission, valued at \$106 18.

April 1, 1881.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

W. P. G. M. of the Northwest.

PASSAGE OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN MAY OF THIS DECENNIAL OR PRAISE YEAR.

Ezekiel xxxiv. 11-31.

Golden Text for the Month—John x. 11.

NEW AUXILIARIES.

Carlyle, Ill., Apple Blossoms.	Milford, Mich., Jennie Deans' Girls.
Edwardsville, Ill., S. S.	The Whipple Boys.
Greencastle, Ind. (revived).	Stevens Branch, S. S.
Hersman, Ill.	Monticello, Ill., Women's and Young
Highland Park, Ill., Young People's	People's Miss. Society.
Society.	Shelbyville, Ind., Golden Rule Miss.
Kingston, Ind.	Circle.
Lewisville, Ind., Ebenezer Ch.	Viriden, Ill., Young Ladies' Band.
Litchfield, Ill., Mission Band.	Winfield, Iowa.
Milford, Mich., S. S.	

HONORARY MEMBERS.

Mrs. Martha S. Curtis, Rockford, Ill.	Mrs. Thomas Kane, Chicago, Ill.
Mrs. B. Douglas, Chicago, Ill.	Mrs. William P. Malburn.
Mrs. Wm. H. Ferry, Lake Forest, Ill.	Mrs. Arthur Mitchell.
Mrs. A. H. Hoge, Chicago, Ill.	Mrs. E. S. Williams, Chicago, Ill.
Mrs. Herrick Johnson, Chicago, Ill.	

NEW LIFE MEMBERS.

Miss Sarah J. Anderson, Chefoo, China.	Mrs. D. N. Martin.
Miss Harriet Cole Armitage.	Mrs. Mary Milligan.
Mrs. Austin Bryant.	Mrs. Laura E. Partridge.
Miss Mary R. Carter.	Miss Esther E. Patton, Panalla, India.
Mrs. A. H. Castle.	Mrs. Mary K. Pollock.
Mrs. L. B. Cromwell.	Mrs. Charles W. Price.
Mrs. Charles L. Currier.	Mrs. Sarah L. Reeve.
Mrs. Jane Donnelly.	Miss Carrie Richards.
Miss Elizabeth Dun Douglass.	Mrs. Jane Sample.
Miss Martha J. Hardick.	Mrs. Mary M. Smith.
Mrs. Mary A. Hayslip.	Mrs. N. C. Thompson.
Miss Mary Jennings, Omaha Indians.	Miss Sarah Topliff.
Mrs. Dr. Knox.	Mrs. Martha J. Vass.
Miss Marion MacClarry, Chippewa	Mrs. John Wilson.
Indians.	Mrs. O. F. Woodford.
Mrs. Theo. Marsland.	Mrs. Henry M. Wright.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to March 20, 1881.

[PRESBYTERIES IN SMALL CAPITALS.]

A L T O N.—Bethel, thank-off., \$20; Carlyle, \$6 50; thank-off., \$3 60; H. M., \$6 50; Carlinville, thank-off., \$20 05; Carrollton, sch'p Africa, \$25; Edwardsville, \$5 10; thank-off., \$18 50; S. S., \$9 40; Jerseyville, \$18 55; thank-off., \$17 50; Plainview, \$2 25; thank-off., \$10 75; Troy, Excelsior Bd, sch'p Bangkok, \$30, \$193 70	aine, sal. Miss Hartwell, \$10; Crestline, same, \$18 50; H. M., \$6 89; Band, Laos boys' building, \$18; H. M., \$5; Forest, \$13 62, Kenton, \$25, Upper Sandusky, \$17 25, all three sal. Miss Hartwell, . \$114 26
BELLEFONTAINE.—Bellefont-	B L O O M I N G T O N.—Buckley, thank-off., \$38; Danville, thank-off., \$72; sch'p Oroomiah, \$28; Dwight, Persian pastor's wife, \$25; Gilman,

\$14; Heyworth, Mrs. Rutledge, \$15 45; Lexington, \$9 71; Towanda, \$4, . . .	\$206 16	CRAWFORDSVILLE. — Crawfordsvill 1st, . . .	\$15 00
C A I R O.—Centralia, \$11; Grand Tower, \$23, . . .	34 00	DETROIT.—Birmingham, sch'p Oroomiah, \$25; Brownell Band, Laos sch. bld'g, \$25; Detroit Calvary Ch., Cheerful Givers, \$15 55; Central Ch., sal. Mrs. Lucas, \$20; 1st, same, \$155 85; Mrs. Farrand, same, \$25; Westminster Ch., same, \$5; Dec. off., \$53; sch'p Ningpo, \$40; Fort St. Ch., sal. Miss Patton, \$337 75; S. S., native tea. and sch'ps Bangkok, \$160; Northville, sch'p Oroomiah, \$29; thank-off., Miss Dean, <i>special</i> , \$53 30; South Lyon, \$12; Ypsilanti, sal. Miss Dean, \$100; Y. L. M. C., same, \$30; Gleaners, sch'p Oroomiah, \$30; India Workers, Saharanpur orphan, \$20, . . .	1136 25
CEDAR RAPIDS.—Mt. Vernon, Mrs. McCartney, \$1; N. A. Indians, \$1, . . .	2 00	FORT WAYNE.—Elkhart, boys' sch. bld'g, Laos, . . .	25 00
CHICAGO.—Miss J. H., \$5; H. M., \$5; Mrs. S. W. Vernon and daughter, thank-off., \$2; Chicago 1st, sal. Mrs. Jessup, \$100; sch. at Beirut, \$32 25; praise-off., \$554 88; Miss Fisher's S. S. class, for rent of Miss Noyes' sch., \$12; 2d, sal. Mrs. Van Hook, \$13 10; B. R., Ambala, \$5 60; Dec. off., \$60 50; gen. fund, \$119; 3d, bal. sal. Miss Olmstead and Mrs. Kelso, \$127 59; gen. fund, \$171; Mrs. Thos. Kane, \$100; Mrs. C. A. Hartwell, \$25; Mrs. Chas. L. Carrier, \$25; Mrs. S. Brintnall, \$25; 4th, \$39 50; Y. L. M. S., \$41 50; Mothers' Mite Soc., \$5 06; A friend, Mt. schs. in Persia, \$5; 8th, praise-off., \$81 52; Armor Bearers, \$16 20; Fullerton Ave. Ch., sch'p Peking, \$30; B. R., \$50; 41st St. Ch., \$32 20; Du Page, \$18 25; Evans-ton, sal. Miss Bacon, \$75 90; Highland Park, \$50; Hyde Park 1st, Ada sch., \$20; Joliet 1st, \$65; Kankakee 1st, sch'p Rio Claro, \$30; Peotone, S. S. Band, \$11 50; Riverside, C. M. Soc., \$7 50; Waukegan, \$13; Y. L. M. B., schs. in Syria, \$45; Will Ch. \$4 10, . . .	2024 15	FREEPORT.—Belvidere, \$61 50; Oakville Ch., \$2 25; Rockford 1st, \$50 50; Westminster Ch., \$132; Y. L. S., \$18; Winnebago, \$40, . . .	304 25
CHIPPEWA. — Hudson, Wis., Mrs. Murray's sch. Chenan-foo, <i>special</i> , \$19; Neshonoc Ch., W. Salem, \$17, . . .	36 00	GRAND RAPIDS.—Cadillae, \$11; Grand Rapids 1st, \$25; Ionia 1st, \$22, . . .	58 00
COLORADO.—Colorado Springs, S. S., Petchaburi, <i>special</i> , \$40; Denver, Central Ch., Soochow sch., \$17; Cheerful Givers, same, \$10; Apple Blossoms, same, \$8; Pueblo, \$24 74; thank-off., \$32 10; Sheldon, Jackson Band, sch'p Petchaburi, <i>special</i> , \$17 70, . . .	149 54	IOWA.—Bonaparte, \$6 31; Fairfield, \$27; Mediapolis, sal. Mrs. Lucas, \$10; Mission Helpers, thank-off., Laos boys' bld'g, \$10; Middletown, \$58; Mt. Pleasant, Highland Branch, \$25; Spring Creek Ch., \$3 83; Troy, \$6, . . .	146 14
		KEARNEY.—Edgar, Mrs. Pomerooy, Dec. off., sal. Miss Jewett, . . .	3 00
		LANSING.—Battle Creek, Laos sch. bld'g, \$31 65; S. S., same, \$8 35; Brooklyn, H. M., \$23; Hastings, Laos bld'g, \$5; S. S., H. M., \$4 84; Lansing 1st, Laos bld'g, \$17 60; Band, same, \$3 65; Mason, same, \$15, . . .	109 09
		LIMA.—Ada, \$13 93; Delphos, nat. tea. Petchaburi, <i>special</i> , \$8 73; Findlay, H. M., \$3 45; Lima, \$52 03; Y. P. B., \$12 40; Miss J.'s	

S. S. boys, \$3; Infant class, \$12 25—all for Syrian sch.; Mt. Jefferson Ch., \$1 30; Ottawa, \$14; St. Mary's, sch'p Rio Claro, \$39, . . .	\$160 09	Sterling, Japan, \$25, Mexico, \$25, Benita, \$2, . . .	\$226 50
MANKATO.—Amboy, \$5; Eden, \$3 05; Madelia, \$5 50; Mankato, \$43; St. Peter, \$17 85; Busy Bee Bd., \$5, . . .	79 40	SCHUYLER.—Bardolph, \$23; Clayton 1st, \$20; Macomb, \$8 33; Prairie City, \$11 30, . . .	62 63
MAUMEE.—Hicksville, \$11; Willing Workers, \$19; Paulding, \$3 30; sal. Rosalie Fraley, \$5; Perrysburg 1st, same, \$20; Walnut St., Faithful Workers, sch'p Dehra, \$30; Toledo, Westminster Ch., Persian pastor's wife, \$50; Busy Bees, sch'p Ningpo, \$40; Y. L. S., by sale of "Model M. Meeting," \$4; Weston, sal. Rosalie Fraley, \$10; W. Unity, \$5 50; sch'p Tokio, \$9; Willing Workers, same, \$3 50, . . .	210 30	ST. PAUL.—Hastings, sch'p Baraka, \$25; Minneapolis, Andrew Ch., sch'p San Francisco, \$12; Westminster Ch., \$45 20, sch'p Gaboon, \$20, S. S., sch'p Dehra, \$30; Red Wing, praise-off., \$50 47; St. Cloud, sch'p Gaboon, \$25; St. Paul, House of Hope Ch., \$75, Dec. off., \$61 20; Dayton Ave. Ch., \$54; Central Ch., \$55 21; 1st, \$12 25; Antioch Bd., \$2 25, . . .	467 58
MILWAUKEE.—Geneva Lake, Stary Lights, sch'p Dehra, \$10; Hillsdale, \$18 44; Tecumseh, \$52; Reading, \$5—all sal. Mrs. McKee; Hillsdale, \$14 13; Willing Workers, \$9—both sal. Miss Patton; Monroe, Mrs. Armitage, \$25, . . .	177 57	WATERLOO.—Albion, \$11; Dysart, \$9; Grundy Centre, \$12 43; Salem Ch., \$16; Unity Ch., \$3, . . .	51 43
MUNCIE.—Muncie, sch'p Ningpo, \$12; Portland, \$12; Tip-ton, \$21 62; Willing Workers, \$6 88, . . .	52 50	WHITEWATER.—Greensburg, Miss Anderson's itinerating tour, <i>special</i> , \$25; thank-off., \$27 50; Richmond 1st, \$50, . . .	102 50
NEBRASKA CITY.—Plattsmouth, sal. Miss Carey, \$38; Infant class, \$5; Little Dew Drops, sch'p Rio Claro, \$47, . . .	90 00	WINONA.—Chatfield, work in China, . . .	18 63
OTTAWA.—Union Grove Ch., Mrs. Hayslip, Petchaburi, <i>special</i> , . . .	25 00	WISCONSIN RIVER.—Kilbourn, \$4 75; sal. Miss Cundall, \$5, . . .	9 75
PEORIA.—Salem, . . .	10 50	ZANESVILLE.—Granville, . . .	50 00
RED RIVER.—Moorhead, . . .	30 00	MISCELLANEOUS.—Woodbury, Conn., Mrs. A. W. Colver, \$1; refunded, for outfit of missionary, \$700; Societies—Brooklyn, Mich., \$1; Coldwater, Mich., \$1; Chenoa, Ill., \$1; Crestline, O., \$1; Towanda, Ill., \$1; Mt. Pleasant, Ia., Highland Branch, \$1; Mankato, Minn., \$1; St. Cloud, Minn., \$1, for report, . . .	709 00
ROCK RIVER.—Geneseo, \$17; Morrison, \$25; N. Henderson Ch., \$6; Princeton, Dec. off., \$100; Rock Island, S. S. M. S., \$9 50; Sharon Ch., \$7; Spring Valley, \$10;		<i>Persian Famine Fund</i> .—M., \$5; Chicago, B. McIntyre, \$2; Bloomington, Ill., Mrs. T.'s S. S. class, \$3 50; Holder, Ill., E. B. Ellis, \$1, . . .	11 50
		Total for month, . . .	7,118 42
		Previously acknowledged, . . .	2,604 95
		From April 20 to Mar. 20, \$33,183 37	

In January *Woman's Work*, the name Mrs. John Humphrey should have been Mrs. Jane Humphrey.

CHICAGO, ILL., March 20, 1881.

Mrs. JESSE WHITEHEAD, Treasurer,
223 Michigan Avenue.

